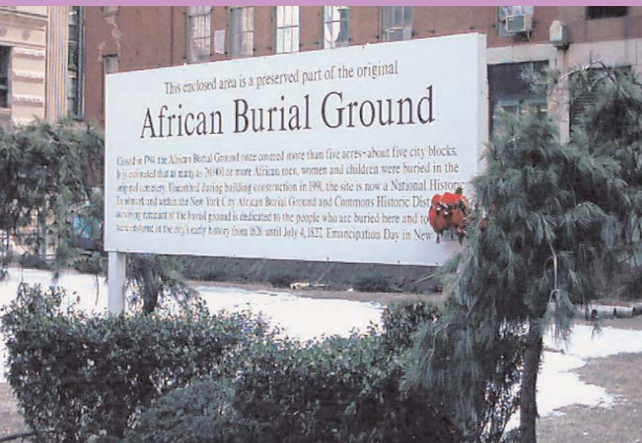


The Office of Public Education and Interpretation officially opened in May 1993 to provide information to the New York community and the public at large about the evolving archaeological, cultural, historical and physical research efforts involved in rediscovering information about the lives and deaths of Africans in early New York.

Under the direction of Dr. Sherrill D. Wilson, Urban Anthropologist and Ethnohistorian, the OPEI has provided information regarding this 18th-century National Historic Landmark to over 500,000 individuals locally, nationally and internationally.



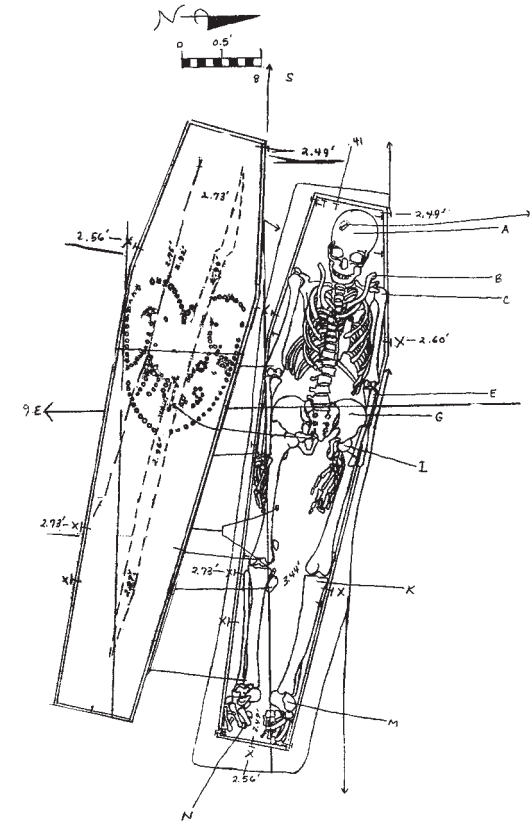
**The African Burial Ground Project and the OPEI
are fully funded by
U.S. General Services Administration
26 Federal Plaza, Room 1704
New York, NY 10278**

**The African Burial Ground Project
Office of Public Education and Interpretation (OPEI)
201 Varick Street
Room 1021
New York, NY 10014**

ADDRESS LABEL



The New York African Burial Ground Project



**Office of Public Education and Interpretation
(OPEI)**

**201 Varick Street
Room 1021
New York, NY 10014
Tel. (212) 337-2001
Fax (212) 337-1447**

email: NYABG@att.net

Dr. Sherrill D. Wilson, Director

The African Burial Ground: *A National Historic Landmark*

In May 1991, the first human remains from the 18th-century African Burial Ground were uncovered in lower Manhattan when the U.S. General Services Administration was preparing to build a federal office tower at Broadway and Duane Streets.

The rediscovery of the New York African Burial Ground called into question the validity of historical literature that attempted to regionalize enslavement, primarily within the U.S. South. New York City was a major slave port in the 1700s and had the second largest enslaved population in colonial America during the 18th century. The African Burial Ground is believed to have been the final resting place for as many as 20,000 enslaved and free Africans.

The African Burial Ground was recognized as a National Historic Landmark in April 1993.

African Burial Ground researchers are concerned with four primary questions:

- ✦ What were the origins of the individuals buried in the African Burial Ground?
- ✦ What was their quality of life?
- ✦ How did they change from African to African American?
- ✦ How did they resist enslavement?



SANKOFA



Return to the Past in Order to Build the Future

Shown above are two versions of Sankofa, an Adinkra symbol widely used in Ghana. Sankofa means learning from the past in order to build for the future; stated another way, it means "it is not a taboo to go back and retrieve if you forget...."

Below: Burial 335/356 is considered a multiple burial because two individuals, a mother and her infant child, were buried in the same grave. The infant's bones, barely visible, are cradled in her arm.



Educational Services and Resources*

- ✦ African Burial Ground Site Tours
- ✦ Historical Slide Presentations
- ✦ Quarterly Educators' and Public Symposia
- ✦ African Burial Ground Documentary Film Showings
- ✦ High School and College Internship and Volunteer Opportunities
- ✦ Public Archival Reading Room
- ✦ Photograph and Slide Accessibility
- ✦ African Burial Ground Bibliographic Resources
- ✦ African Burial Ground Public Information desk in lobby of 290 Broadway
- ✦ **Update:** The Newsletter of the African Burial Ground Project (three times annually)

- ✦ The OPEI's educational programs are appropriate for individuals from third grade through adulthood.

***All programs are available at
no cost to the public***

Brochure design and layout Andrea L. Lawrence